/36 cont./

342 house, built a short time before. I suggested the name arandú-
345 rogã (house of knowledge) in honor of its owner, an Indian both
[123] extraordinarily wise and versed in the religious doctrines of the
[552] tribe. Paí Chiquinho, too, was proud of his house, which in fact was a building of rare beauty.

342 Aside from insignificant details, the majority of the houses
[184] (óga, óy) of the present-day Mbbá and Ñandéva are identical to those of the neighboring rural populations: quarters with roofs having two slopes, a few square meters, and reduced in height; those of the Mbbá a little lower than those of the Ñandéva. As an exception there were some open dwellings in Jacareí: only one wall and a roof with three slopes. Almost everything is tied with cipo, more rarely with embira; there are houses built without utilizing a nail. The larger ones, among the Ñandéva, are divided or semidivided into two or more rooms. Many even have door and
[192] window. The walls (korá), made of pickets /Port. pau a pique/,
[824] of poles or of split bamboo, are rarely /37/ covered with clay (thus
[317] they breed many insects /Port. baratas/) and ordinarily have a partial lining of leaves of djedjý guaricanga, pindó (palm), or
[192] djapé (sapé). For the covering (djoĩ), which rests on small beams
[824] made of palm trunks or other plants, they also use djedjý, pindó, and djapé. Among the Ñandéva the coverings of djedjý are made with folded leaves; on the coast they are tied in the caboclo
[184] manner. The use of special wooden needles to sew the covering
[413] of the dwellings was formerly common to the three subgroups of the tribe.

178 In the sectors of material culture, the ones most permeated
179 by the infiltration of foreign elements, the acceptance of objects
439 of industrial origin takes place parallelly with the loss of traditional techniques. As iron pots are imported, the art of ceramics disappears, the buying of manufactured cloth ruins spinning and weaving techniques, matches lead to the abandonment of the traditional fire-making apparatus. And so forth. Some barriers that on occasion intermittently oppose these transformations are the impossibility of obtaining imported merchandise, sporadic anti-acculturative manifestations of religious motivation, and, finally, the use of certain native techniques to serve the need of the Guaraní to find a place in the regional economy in which they have begun to interact.